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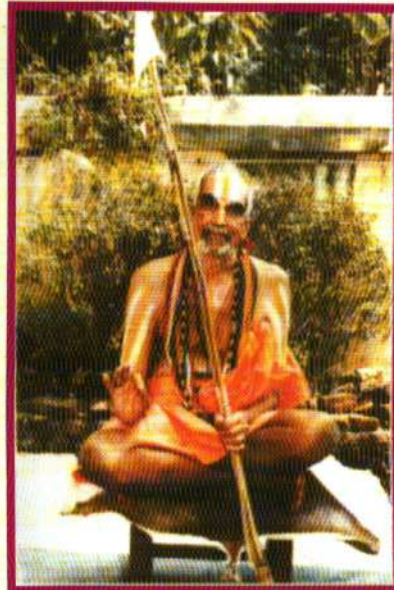
HAMSA PRIYA

*The Newsletter of Srimad Andavan Poundarikapuram Swami
Ashramam, Bengaluru Branch*

Enshrining Poundarikapuram Ashramam values

Volume #1

Issue : 3



श्रीवासरङ्ग परकाल मुनित्रयाप्त लक्ष्मात्मरक्षण यतित्व युगागमान्तम् ।
आचार्यान्ति परिणतम् अनर्घशीलं गोपालदेविकम्पनिं गरुमाश्रयाय ॥



Sri: Sriyal Namah: Sri Ranganatha ParabrahmaNE Namah:
SrimatE Gopaladesika MahadesikAya Namah:
SrimatE Srinivasa MahadesikAya Namah:
SrimatE Ranganatha MahadesikAya Namah:
SrimatE Srinivasa MahadesikAya Namah:
SrimatE Narayana MahadesikAya Namah:
SrimatE Srinivasa MahadesikAya Namah:
SrimatE Srinivasa Ramanuja MahadesikAya Namah:
SrimatE Vedanta Ramanuja MahadesikAya Namah:
SrimatE Gopalarya MahadesikAya Namah:
SrimatE Nigamanata MahadesikAya Namah:
SrimatE BhagavatE BhashyakarAya MahadesikAya Namah:
Srimadbhyaha: Yamuna NAttha shaTakOpa MahadesikEBhyO Namah:
Srirangam SrimadANDavan (Vazhuttur) vEdAntalakSmaNamunE:
AvicChinna Sanyasata GuruparamparA samAgatha:

Srimad Andavan Poundarikapuram Swami Ashramamam, Bengaluru branch

Volume #1

HAMSAPRIYA

Issue #3

*The Newsletter of Srimad Andavan Poundarikapuram
Swami Ashramamam, Bengaluru Branch*

Enshrining Poundarikapuram Ashramam values

Editorial Board · Dr. A. AnanthaNarasimhachar, Bengaluru
Sri. V. Ranganathan, Bengaluru
Smt. Usha Narasimhan, Bengaluru

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श्रीः
त्रिवे नमः श्रीरङ्गनाथपरमहंस्ये नमः



श्रीरङ्ग श्रीमदाण्डवन् (वह्नुपू) वेदान्तलम्पणमुनेः

अविच्छिन्न सन्धस्त गुरुपरम्परा समागतः

श्रीमत्पौण्डरीकपुरं श्रीमदाण्डवन् आश्रमः



श्रीमते गोपालदेविकाय नमः श्रीमते श्रीनिवासाय नमः
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श्रीमद्वराय यामुन नाथ शतकोपमहादेविकाय नमः



श्रीरङ्गनाथ

श्रीरङ्गनाथ
दिनांक २३-१-२०११

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श्रीरङ्गनाथ
दिनांक २३-१-२०११

SRIMAD ANDAVAN
Poundarikapuram Swamy Ashram
43-A/13 ASRAMAM ROAD
SRIRANGAM - 620 006
☎ 4361001



SRIMAD ANDAVAN POUNDAREEKAPURAM SWAMY ASHRAM - Bangalore

ಶ್ರೀಮತ್ಪಿಠತ್ರಿಕಪುರ ಶ್ರೀಮದಾಶ್ರಮ ಆಶ್ರಮ:

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22-2-2011

ಹಂಸಪ್ರಿಯಾ,

ಡಾ|| ಶ್ರೀ ಉ.ವೇ. ಅ. ಅನನ್ತನರಸಿಂಹಾಚಾರ್ಯಾರ್ ಶ್ರೀಕಾರ್ಯಮ್ ಸ್ವಾಮಿಯನ್ ಪೇರುದವಿಯೈಕ್ಕೊಣ್ಣುಂ, ಬೆಂಗಲೂರ್ ಶ್ರೀಮಾನ್ ರಂಗನಾಥನ್ ಅವರ್ಗಳನ್ ಉದವಿಯೈಪ್ಪೆಟ್ಟಿ ಶ್ರೀಮತಿ ಉಷಾ ನರಸಿಂಹನಿನ್ ಪೆರುಮುಯರ್ಚಿ ವೆಟ್ಟಿ ಪೆಟ್ಟಿರುಕ್ಕಿರದು.

ನಮದು ಆಶ್ರಮತ್ತಿನ್ ಬಂಗಲೂರ್ ಕಿಳ್ಳೆ ಆಶ್ರಮತ್ತಿನ್ ಸಾರ್ಬಿಲ್ "ಶ್ರೀ ಹಂಸಪ್ರಿಯಾ" ಎನ್ನುಂ ಆಂಗಿಲ ಆಸ್ಥೇಕ ಮಾದ ಪತ್ತಿರಿಕ್ಕೆ ತೊಡಂಗಿ 3 ವದು ಇದಲುನ್ ಪಡಿವಮೈಪ್ಪೆ ಪಾತ್ರ್ತೋಮ್, ಮಿಗ ಅಬಿಗಾಕ ಅಮೈನ್ನಿರುಕ್ಕಿರದು.

ಇಪ್ಪತ್ತಿರಿಕ್ಕೆಕ್ಕು ಚನ್ನಾದಾರರ್ಗಳಾಗ ನಮ್ ಆಶ್ರಮ ಶಿಷ್ಯರ್ಗಳಿಲ್ ಒಪ್ಪೊರು ಕುಟುಂಬಮುಮ್ ಪಂಗುಕ್ಕೊಣ್ಣು ಇದು ಮಾತಮ್ ತೋರುಮ್ ತವರಾಮಲ್ ವೆಳವರಚೆಯ್ತು ಪತ್ತಿರಿಕ್ಕೆ ನಿರನ್ತರಮಾಗ ನಡಕ್ಕುಮ್ ಪಡಿ ಉದವವೇಣ್ಣುಮ್.

ಶ್ರೀಮತಿ ಉಷಾ ನರಸಿಂಹನಿನ್ ನನ್ ಮುಯರ್ಚಿ ವೆಟ್ಟಿ ಪೆರ ಶ್ರೀ ಲಕ್ಷ್ಮೀ ಹಯಗ್ರೀವನ್ ಅನುಗ್ರಹಿತ್ತು ಅನುಕೂಲಿಪ್ಪಾರಾಗ.

ಇದನ್ ಅಚಿರಿಯರ್ ಕುಟುವಿನರುಮ್ ಇದರ್ಕ್ಕು ಉದವುಪೋರುಮ್, ಚನ್ನಾದಾರರ್ಗಳುಮ್, ಪಡಿಪ್ಪೊರುಮ್ ಶ್ರೀರಂಗ ದಿವ್ಯ ದಮ್ಪತಿಗಳನ್ ಇನ್ನರುಳಾಲ್ ಅರೋಗದ್ರುಡಗಾತ್ರರ್ಗಳಾಗವುಮ್, ದೀರ್ಘಾಯುಷ್ಯಾನ್ಗಳಾಗವುಮ್, ಸರ್ವಸಮೃತ್ ಸಮೃದ್ಧರ್ಗಳಾಗವುಮ್ ವಾಟ್ವಾಂಗು ವಾಟ್ವು ವರ ಶ್ರೀ ನಾರಾಯಣ ಸ್ಮರಣಂ ಪಣ್ಣಿರೋಮ್.

ವಿಶ್ವಪ್ರಿಯಾ ಹಂಸಪ್ರಿಯಾ ಸರ್ವಗೇಹ ನಿವಾಸಿನೀ |

ಪತಿತ್ ಕ್ಷೇಮದಾ ಭೂಯಾತ್ ಆತ್ಮವಿಜ್ಞಾನ ಬೋಧಿನೀ ||

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ನಿಯಮನಪ್ಪಡಿ

ಮಹಾಮಹೋಪಾಧ್ಯಾಯ ಡಾ. ಅ. ಅನನ್ತನರಸಿಂಹಾಚಾರ್ಯಿಯಾರ್,

ಎಮ್.ಎ., ಪಿ.ಎಚ್.ಡಿ., ಶ್ರೀಕಾರ್ಯಮ್

SRIMAD ANDAVAN, Poundareekapuram Swamy ashram

43-A/13 ASHRAMAMAM ROAD, SRIRANGAM - 620 006, Ph: 2436100

(Free Translation of Shrimukham)

HamsaPriya,**22.2.2011**

Mentored by Srikaryam Swami Dr.U.Ve.Sri. Anantha Narasimhachariar, assisted by Sriman Ranganathan of Bengaluru, Srimati Usha Narasimhan's grand attempt has been blessed with victory.

We glanced through the third issue of "Sri HamsaPriya" – the English spiritual monthly published on behalf of the Bengaluru branch of our Ashramam. It has come out very beautifully.

Each and every family of the disciples of our Ashramam ought to play a part in this service by subscribing to this magazine and ensuring that it is unfailingly published every month. Assistance should be provided for publishing the magazine without any breaks.

Lord Sri lakshmi Hayagreevan will definitely grace the noble efforts of Smt. Usha Narasimhan and favour her all success.

We perform Sri Narayana smaranams invoking the benign blessings of the Divine couple of Srirangam, for a long, healthy prosperous, glorious and uplifted life for members of the editorial board, the donors, the subscribers and the readers of Sri HamsaPriya.

विश्वप्रिया हम्सप्रिया सर्वगेह निवासिनी ।
पठितुं क्षेमदा भूयात् आत्मविज्ञान बोधिनी ॥

as per the order

MahaMahopadhyaya Dr.U.Ve.Sri.A.AnanthaNarasimhachar,

M.A., Ph.d. , Srikaryam

SRIMAD ANDAVAN

Poundareekapuram Swamy ashramam

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Editorial

Mahotsavam is around the corner. It is celebration time as acarya's 91st tirunakshatra comes underway on April 8th. Befitting the occasion, we present a bird's eye view (called simha-avalokana or a lion's eye view in Samskrut literature) of the contributions of acarya in the past twenty-nine years as the Head of the Poundarikapuram Ashramam. Then, there is a solution for those unable to attend the function at the ashramam – the article is titled "tips to celebrate acarya's tirunakshatra at home".

Bengaluru Ashramam construction is in the final stages. Funds are needed for the grand finish. An appeal is enclosed for the same reason. We request you to read it and take suitable action.

Acarya once mentioned that we and our children must be fluent in the regional languages. He was particularly agonized that children do not know to read and write their own mother tongue. As always, He even proposed the solution to this – daily handwriting exercise of two lines in the language. An article "Learn your language" has been published to facilitate this.

Paduka Sahashramam a hymn of over a thousand slokas on the Paduka of the Lord, contains some slokas that may be drawn out as a rangoli and then worshipped as a yantra. This potent method of worship that brings all auspiciousness to the worshipper has been delineated. We also have another Desika hymn *Adaikalapathithu* explained.

We have an eye opener from the doyen of Vedanta in Karnataka, Dr.N.S.AnantaRangaChar. The article highlights the emptiness in material pursuits and proposes a practical path for spiritual practice.

We place this newsletter in the Divine Lotus Hands of our Acaryan. All good aspects of this work are only due to His grace. Please pardon all mistakes, they are only our doing; we shall rectify them if they are pointed out.

Call for sponsorship

Each issue of Hamsapriya costs Rs.6000/= to publish, print and distribute. We call upon readers to sponsor an issue or part of an issue.

This loving service for a noble cause is sure to please the Almighty and Acarya!

Letters to editor

I am deeply impressed by the quality and contents of the two issues of *Hamsapriya*, which you have kindly sent me. Though called a newsletter, it has all the makings of a regular spiritual magazine. I hope it will soon become one in the near future.

Hamsapriya has begun well with the first issue focussing on *acharyas* and *guru-parampara*. The Poundarikapuram Srimad Andavan Ashramamam is well known for its quiet, disciplined and traditional functioning. The present Pontiff is revered by all discerning Srivaishnavas for his erudition, amiability, strict adherence to tradition and his sterling dispassion. His very presence emits an aura which is at once purifying and elevating to those who are enveloped by it. While concentrating on him and the Poundarikapuram Ashramamam and publicising the activities of the Ashramamam, you may consider including articles on other subjects, particularly directed towards the youth and young, impressionable minds, bringing out the ethical aspects of the Visishtadvaita philosophy and the harmony which is the hallmark of Srivaishnavism.

I am prepared to help you in any manner you like.

Best wishes

Dr. M.K.Srinivasan,
T.Nagar, Chennai

Founder Editor Desika seva, Ex-chief editor NrisimhaPriya(English)
President, Sri Vedanta Desika Research Centre, Chennai

*Ashramam News**Bengaluru Ashramam News*

A lot of progress can be seen in the construction of the building. The first floor with a huge hall and a couple of rooms is complete. The header room in the second floor is also complete.

Flooring for most of the ground floor is complete. Plastering is well under way. One room is perfectly up and functional. Electricity connections are thru.

Plumbing and flooring have to be completed. Painting has to be done. Wood work for the doors is remaining. Contributors are needed very urgently for these activities. We appeal to the discerning disciples and well wishers of Bengaluru to pitch in now and make the finish in a grand manner. Here is the latest photo of the building.



A lot of support is required in terms of raising funds for the remaining construction activities. We appeal to the disciples and well wishers of Bengaluru to contact the right persons, put forward the appeal and raise funds for the construction to complete.

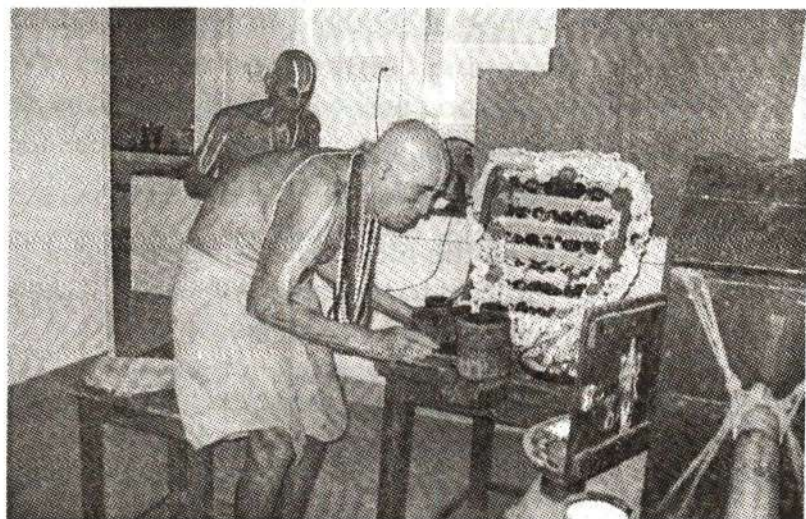
Our prayers to the most compassionate Lord to grant us all opportunities to serve the *Ashramam's* cause and gain the benign grace of our Acarya!

Please note :- All donations carry exemption from income tax. For enquiries, feedback and contribution of articles / news, please feel free to contact the following at Bengaluru:-

Sri.V.Ranganathan 98454 48318, ranga.vijayam@gmail.com
Sri.A.Narasimhan 98450 12325, an.narasimhan@yahoo.co.in

Srirangam Ashramam News

Swami competed Chaturmasya Sankalpam on September 23, 2010. After *thirumudivilakkam* on previous day Swami woke up by 3.30 a.m. , performed his *anushtanams* and left for *utthanam* at 5.45 a.m. Two shishyas carried *Ashramam* perumal in a *pallakku* to the proposed house near the *ashramam*. It was heart-rending to see our Acharyan, walk the distance at His age of 91. Swami was accompanied by many *shishyas* and *abhimanis*, men and women. Vedaghosham resounded the air as Swami walked to the venue. He reached the place just before 6.00 a.m. The house-owner Thiru Rangarajan dhampathigal received our acharyan with poornakumbam and the ladies took Arathi. Then, our Acharyan entered the newly constructed house.



Thiruvadaradanam was conducted there and all the shishyas and abhimanies present received *theertha prasadam*. Everyone present there was invited for the *tadiaradanam* arranged at the *ashramamam*. About 100 *shishyas* enjoyed the *tadiaradanam*. Acharyan stayed on the whole day in that house and after performing *saayam* (evening) *Sandhyavandanam*, His holiness accompanied by large number of shishyas left the house at 8.00 p.m. although it was raining. At the entrance to the *ashramam* some shishyas were waiting to receive Swami. Ladies present there took Arathi at the entrance as Swami arrived after successfully commencing the Uthanam. All shishyas received *phalamantrakshadhai* from the holy hands of our Acharyan. They were all given apple pazham (fruit) and sambhavanai. Entrance to the *Ashramama Perumal sannidhi*, the sanctum-sanctorum at the *ashramam*, is strictly restricted during normal days. Taking advantage of the absence of our acharyan and perumal on this day of Swami's uthanam, our *ashramama* shishyas also completed white-washing the perumal sannadhi

and punyahavachanam was performed before the arrival of Perumal and Acharyan.

The Veda Patashala celebrated "Nilavu Nirmana" utsavam – fixing of the front door frame and Vastuhomam as per traditions.

The most awaited event, the 91st tirunakshtram of our beloved acaryan, is being planned. All volunteers are most welcome.

For more news please visit the site <http://sites.google.com/site/munithrayam>

Tiruneermalai Ashramam News

Regular worship of Srinivasa Perumal and thayar is going on well with more and more devotees coming at have a darshan of the Lord.

The tirumakshatram of Periya Andavan (Masi Pushyam) was celebrated in a grand manner with the participation of many disciples and well wishers of the ashramam. It is to be noted that Sriman Sethuraman, belonging to the poorvashrama lineage of Periya Andavan (Vamsatthar) also took part in the celebrations, making it a grand success.

Call for sponsors of Hamsapriya

We call upon all business houses to support the noble cause of disseminating values of **Sri Vaishnavism** under the guidance of acaryas and vidvans of Poundarikapuram Ashramam.

वैष्णव जन तो तेने कहिये जो पीड पराई जाने रे

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proposed to have study circles where inter-religious harmonious discussions will promote better understanding among the devotees. Young pupils will be taught the Stotras of great masters and initiated into Vedic studies. In addition to these the ashram will be the centre for disseminating the ancient wisdom of our seers among the people. For developing mutual understanding and respect towards religion and culture, the ashram is making all efforts.

The location of the Bangalore Ashram is excellent with serene surroundings and developed localities in a residential layout off Hebbal Main Road (en-route to the new International Airport).

It is our Bhagyam that His Holiness Sri Sri Rangapriya Mahadesikan of the Ashtanga Yoga Vijnana Mandiram, Bangalore is taking keen interest in setting up the Bangalore Ashramam and has been guiding us as the Vice-president of the committee as per the desire of our Acharyan, HH Srimad Andavan Poundarikapuram Swamy Sri Sri Gopaladesika Mahadesikan.

As per the sankalpam of HH Srimad Andavan Poundarikapuram Swamy, ashramamam construction is making brisk progress. The ground floor and first floor roof casting is over and now the flooring, plastering, plumbing and other works have started. Till now, a cost of approximately Rs 35 Lakhs has been incurred and from now on till completion, it is expected that we need about Rs 30 Lakhs. Also, HH has directed us to create a corpus fund of Rs 50 Lakhs to start with so as to maintain the regular routines of the Ashramamam once it is completed. We are working hard to inaugurate the Bangalore Branch of the Ashramam in the month of March 2011, before the auspicious occasion of the 91st Thirunakshatra Mahotsavam of our revered Acharyan.

By this message, HH Sri Paravakottai Andavan Sri Sri Gopaladesika Mahadesikan has desired to communicate to all the Shishyas, Abhimanis and Devotees throughout the globe to come forward and generously donate towards expediting the Bangalore Ashramam building construction by utilizing

this great opportunity to serve our community and a great lineage of Acharyas. This divine contribution by everyone of you as Acharya Sambhavanai would enable us to carry out all the planned Ashramam activities thus helping a great number of shishyas, abhimanis and devotees in these states and around. Without the liberal donation of one and all, it would not be possible to complete this construction in the desired time.

Hence, the Ashram appeals to all Asthika-abhimanis to contribute generously towards the general fund for the construction of the building and the corpus fund and get the blessings of the Divya Dampathis and our Poorva-Acharyas and Sri Sri Gopala Desika Mahadesikan.

**By order of HH Srimad Andavan Poundarikapuram Swamy
Dr A Anantha Narasimhacharya, Srikaryam**

Note: Contributions to "Srimad Andavan Poundarikapuram Swamy Ashramam Trust" are exempt from IT under Section 80-G of Income Tax Act.

Contact :

Srirangam Ashramamam	- 0431-2436100
Srikaryam Swamy	- 080-22411056
Sri V Ranganathan	- 98454 48318
Sri A Narasimhan	- 98450 12325

It is not possible even for Gods to pay the 'dakshina' to an Acarya, that befits the instruction of BramhaVidya. One should give according to one's ability the 'Guru Dakshina' with great regard. The disciple should never think that he is helping the preceptor in return for his invaluable instruction. The disciple is exhorted to make good use of the supreme knowledge that is taught to him by the teacher. It should cause in him dispassion; it should result in righteous conduct and it should be made use of for gaining perfect calmness of mind.

-Dr.N.S.A. in "Essence of Srimad Rahasyatrayasara"

Sinha-avalokhana – looking back at Acarya's Golden tenure

Masi Dvadasi – a day of gratification for BhuDevi and all her children. On this day Her most favorite child H.H.Paravakottai Svami, the current pontiff of Poundarikapuram Asram, took to ascetic order, very dutifully fulfilling His beloved *acarya's* desires. Today, on the same day, 29 years hence, Bhooma Devi smiles with coy recalling with great pride Her most adored and admired dear son's indomitable yeoman service to mankind. Let us cool ourselves in the tip of that huge iceberg contribution of our *Acarya* to our *sampradaya* in particular and mankind in general! He has indeed set great standards for posterity to emulate!

His hallmarks of austerity, purity and meticulousness in thought word and action are seen at work in *Asram* everyday. Leading from the front, even under dire circumstances *Acarya* never compromises on discipline, both physical and mental (*aacaram* and *sheelam*). He willingly forgoes the only meal for the day for want of *bhiksha kainkaryaparas* who can follow the highest standards of discipline (*aacaram* and *sheelam*) that he has set. Naturally, he enforces a high standard of discipline on the visitors and disciples who desire *samashrayanam* and *bharanyasam* – this is well known in Sri Vaishnava circles. Every *samashrayanam* and *bharanyasam* is preceded by a detailed personalized heartfelt sermon from Svami to His *sisya*. He does it Himself and that with all vigour, however indisposed He is and however young the disciple is! The *taniyan* book is most detailed like the teaching preceding the *upadeSam*. It receives utmost personal care and additions like *urdhvapundra dhyana sloka*, *Periya Andavan mangalam etc. etc.* made by Svami in every one of its new editions. No wonder every *sisya* of this *asram* performs his/her *anuStanams* like - *sandhya*, *mantra-japams*, *bhagavat aradhanam etc.* very regularly. His small and useful tips to us for the upkeep of spiritual discipline (*aacaram* and

sheelam) despite work pressures and other obligations, go a long way in honing *sisyas* to be spiritual in this increasingly materialistic world. The manner of performing *aradhana* to the Lord in His *Saligrama* form without flouting any *SaStra* of any kind, offering to Him the ultimate purity in the form of flowers[#] of *atma gunas*, is most adored and admired all over the globe. Thus, **being a role model for a Sri Vaishnavite is His greatest contribution to mankind.**

Yet another category of contributions is in the field of disseminating knowledge. Despite long streams of visitors throughout the day and a very tight discipline, *Acarya* finds time in the late hours of the night to pen His favorite serials *arulamuzhdu* and *iramanai karpom* – articles in monthly *Perarulalan*. These articles have been collated into books by ardent eminent readers – what to say of their standard and they being reference material for all!

He has given a lot of importance to publishing authentic and correct versions of the original works of past preceptors and scholars. Works of Svami Vedanta Desika – the twenty eight stotras, the tamil prabhandhams, the *chillarai rahasyas* have been published by the *Asram*. These are over fifty in number in all. Each of these books contains the original and the best of commentaries from the past. *Acarya* who is most proficient in Samskrut, Tamil and Vedanta, Himself overlooks the editing of these books to ensure the authenticity and correctness of the content. This hard work has resulted in Svami Desika's works being made available to posterity in authentic form, for generations to come. It is well known vide the *taniyan seer onru toopul*...that even one work of Svami Desika if made available to those living on Earth, will be sufficient for them till they reach Vaikunta, what to say of so many works of Desika made available by our *Acarya*! We only pray that His grace reaches each and every one through His immaculate publications.

It is the desire of our *acarya* that these books are made affordable to scholars who can study them and disseminate the nectarine knowledge, as simple lectures or writings to the less proficient yet loving devotees of the Lord. Again leading from the front, *Acarya* Himself teaches these subjects in the *kalakshepa* mode everyday, late in the evenings, after a tiring day's work. Not to limit his audience to fortunate souls of Srirangam, *Acarya* also delivered on the internet a long series of lectures on the monumental work of Desika – Paduka Sahasra. This ocean of nectar is available as a DVD in the *asram*. Besides, Svami has detailed out (in Tamil) the meanings of two stotras Yatiraja Saptati and Gopala Vimsati. These are also available in recorded media. *Acarya's* meticulousness is seen in these lectures. He has written out every word of the lecture before reading it out to the audience in order that the delivery is devoid of stammers of any sort. Model quality indeed!

Next to disseminating Sri Vaishnava *aacaram* and *sheelam*, the contribution of spreading the knowledge of our sampradaya in an authentic and correct manner, stands supreme.

Acarya's contribution towards infrastructure improvement in no way lags behind others. The *asram* building that sported only one room when *acarya* took over, now boasts of a huge library with numerous steel bureaus filled with publications of the *asram*, a huge well - decorated room for visitors to meet *acarya*, three floors of rooms for visitors with all modern wash room facilities. A huge and picturesque Veda Bhavanam has its pride of place at the entrance of the *asram*. This hall hosts all the scholars as they discourse during the *vidvat sadas* conducted as a part of the *tirunakshatra* celebrations at the *asram*. The newly constructed modern office room, caters well to the growing stream of visitors to the *asram*. *Acarya's* love for innate spirit in the form of nature has taken shape as dense

vegetation amidst coconut groves and host of other fruit trees and flowering creepers at the backyard of the *asram*. His all encompassing compassion is seen best in His ardent enquiries about the cows and calf and peacocks that He rears at the *asram*. With nature in its natural best as centipedes and snails crawl all around with no fear, *acarya's asram* is a grand retreat away from the daily mess of concrete lifestyle in the cities.

Acarya has nurtured the shrine of Svami Desika at East Uttara Street with utmost fervor as this has been handed down to Him by His *acaryas*. Idols of Ashtabhujam, Vaikuntanathan are additions. The Pushkarini has been renovated. A very powerful and wish-yielding Lakshmi Hayagreevar has been installed here and is worshipped by many. Mother Andal and all *purvacaryas* have been sanctified here. The temple has been renovated and the central *mandapam* with its wood carving is a thing of beauty. *Nitya-aradhanam* goes on here without a break. Ten-day *Utsavams* for Andal and Desika are conducted in a very grand manner. All other *kala-utsavams*, *acarya's tirunakshatrams* and *jayantis* are conducted in an atmosphere of piety and festivity in the temple. In short, **the now prosperous and popular Desika Sannidhi is a reflection of *acarya's* progressive performance during His tenure so far.**

Infrastructure development calls for collection of lots of funds. It is a matter of great pride to say that *acarya* has never pressed anyone for any kind of favour. The moment *acarya's* intention to commence a project is made known, funds come rolling from disciples and well-wishers alike. Many ancestral properties and sites have been donated to the *asram*. Such is the respect our *acarya* commands and such is the faith He enjoys amongst His disciples and well-wishers.

In a view to disseminate the values of *Poundarikapuram Asram* from close quarters and in a more effective manner, projects for establishment of *asram* at other locations have been

initiated by *acarya*. The Chennai branch is already functional and is progressing steadily under the guidance and supervision of senior elderly *sisyas* of *acarya* there. The Bengaluru branch is underway; the construction of building is on; this functions under the Divine guidance of H.H.Rangapriya Swamiji who is a disciple of Poundarikapuram Andavan.

A Veda Patashala is underway at Srirangam. The building is ready to be inaugurated on *acarya's* 91st birthday. They are very fortunate as this *patashala* will have the glorious opportunity to function directly under the daily guidance of our *acarya*.

Thus, apart from imparting knowledge and discipline to *sisyas*, *acarya* has ensured tremendous progress in the facilities offered to them.

Last but not the least, *acarya's* concern for the veteran scholars and budding young scholars is commendable. The initiation of Veda Sadas to felicitate Vedic Scholars, the felicitation of young *upanyasakars*, the conduct of *acarya tirunakshatrams* in a popular manner is another feather in His cap. The felicitation of the ladies Paduka Sahasra *ghosti* is a greatly admired introduction. The tedious attempt made to teach children Desika stotras, Sandhyavandanam and give prizes to those excelling amongst them, is an unforgettable contribution to posterity.

Here, an account of *acarya's* contributions in various fields has been delineated. Only a mention of each achievement has been made. In reality, each one of the above achievements has been possible only after very meticulous supervision of *acarya* who excels in perfection. One can really never understand this by sheer reading of this article, just as one cannot comprehend the taste of a dish by a sheer reading of its recipe. Only on associating with *acarya* one realizes the intensity of each of His grand qualities that have propelled this tremendous progress.

The Lord is known to possess *ananta kalyana guna gana* i.e. infinite groups of auspicious qualities. The categories of

qualities are infinite as also the qualities in each category. Eg. If Bravery is category then the Lord possesses *dhairya*, *shourya*, *sthairya*, *paraakrama* etc. infinite such different aspects of being brave. It is not inappropriate to state that our *acarya* is a step ahead of the Lord since it is well known that *sisyat icchet paraajayam* – the teacher would desire to lose to his disciple as this only reflects well his teaching ability. Our *acarya* is a *ananta kalyana guna gana Ghana* – infinite groups of infinite auspicious qualities with each quality reaching infinite intensities. Eg. if *paraakrama* the ability to overcome enemies is a quality, *Acarya's* supreme ability to overcome enemies that trouble the body and stick to spiritual discipline under utterly dire circumstances quelling hunger, fear of impending loss of wealth, disciples, land, name and fame, good health and anything for that matter, can be experienced every moment with Him. His *paraakrama* is thus deeply established in every aspect of life; so also each of His other qualities are seen in dense measures in all aspects of life; therefore He is a veritable *ananta kalyana guna gana Ghana* !

***Eight kinds of flowers to worship the Lord with**

From Prapanna Parijata by Nadadur Ammal

अहिंसा प्रथमं पुष्पं, पुष्पं इन्द्रिय निग्रहः सर्वभूतदया पुष्पं, क्षमा पुष्पं विशेषतः।
शान्तिपुष्पं तपःपुष्पं ज्ञानपुष्पं तथैव च सत्यमष्टविदं पुष्पं विष्णोः प्रीतिकरं भवेत्॥

Non-injury is the prime of flowers dear to the Lord. The other flowers that are dear to Him are self-restraint, compassion for all living things, forgiveness, peace, austerity, knowledge and truthfulness.

Each flower symbolizes a virtue of the soul (atmaguna).

- Prof. M.Yamunacharya in the book
"Life and Story of Ramanuja

Events on Poundarikapuram Asram calendar

Date	Event
March	
1 Tuesday	Shrvana Dvadasi
2 Wednesday	Dvadsai ParaNai, Mahapradosham
4 Friday	Amavasai
15 Tuesday	Panguni SankramaNam, TarpaNam
16 Wednesday	Ekadasi
17 Thursday	Dvadasi ParaNai, MahaPradosham
19 Saturday	Panguni Uttiram, Tirunakshtram and TirukalyaNam of Tayaar
21 Monday	Parayana Starts for Tirunakshtra celebrations of Srimad Vennatrunkarai Andavan
24 Wednesday	Anusham – Tirunakshatram of Srimad Vennatrunkarai Andavan - Sri Srinivasa Mahadesikan
27 Saturday	Krushna Navami – Aradhanam Kainkaryam of Srimad Venntrunkarai Andavan
29 Monday	Sravanam
30 Tuesday	Ekadasi
31 Wednesday	Dvadasi ParaNai, MahaPradosham
April	
3 Sunday	Amavasya
4 Monday	Telugu New Year
8 Friday	Rohini 91st Tirunakshtram of H.H.H.Paravakottai Andavan, Srimad Gopala Desika MahaDesikan the current pontiff of Poundarikapuram Asram
12 Tuesday	Sri RamaNavami
14 Thursday	Ekadasi Mesha Sankramanam – TarpaNam New Year – Kara is born

Tips to celebrate Acarya tirunakshatra at home

Prapannas are *kruta krutyas* – they have finished doing what is to be done! They have surrendered to the Lord and booked their seats in Vaikunta. While here, they spend time blissfully, following a daily routine called *pancakala prakriya*. To break the monotony of this daily routine, joyous occasions like the birthdays of the Lord and Lakshmi, and Their various incarnations, and birthdays of *Azhvars* and *Acaryas* – also called *tirunakshatras*, are celebrated by them with pomp and festivity.

On this day of festivity, *Saligrama aradhana* is performed with special fervor, lots of flowers and fruits are offered. Good food is an important aspect of the occasion. Sweets and savouries, variety of mixed rice, and side dishes are prepared. A special dish of sweet if prepared for offering to the *paduka* of the *acarya*. Then the special meal is offered to the Lord. During *sattrumarai*, special *stotras* are recited – the works of the *acarya* may be recited as a specialty. This *aradhanam* is followed by a special event – the offering of *acarya sambhavanai*. The head of the family holds in his hands the tray containing fruits and coconuts to be offered to *acarya*, special Vedic verses and other verses in Samskrut indicating the *acarya* lineage are recited by him and others. In the booklet titled “*Sattrumarai Kramam*”, verses to be recited during the offering a *sambhavanai* have been mentioned. This book is available at the *asram*. After this, the *teertha prasadam* and all other *prasadams* are distributed. An *aarti* for *acarya paduka* / could be performed at the end of these festivities.

This festival is best celebrated in a congregation. *Satsanga* not only adds color to the occasion but also sets in an atmosphere of divinity. Other Sri Vaishnavas and well wishers could be invited to take part in the celebrations. Discourses and *parayana* of Veda, Prabhanda, *Paduka Sahasra* and other *stotras* also add to the sweetness of the occasion. This is the right time for release of books and journals about our *sampradaya* as the audience is right there!

Yantras in Paduka Sahasram – bring auspiciousness to homes!

Sri Paduka Sahasram, a magnum opus amongst the poetry of Svami Desika is also a very powerful and benedictory hymnal prayer. Ardent reciters of this *stotra* vouch for the effectiveness of this *stotra* in relieving them off tribulations and bestowing auspiciousness on them.

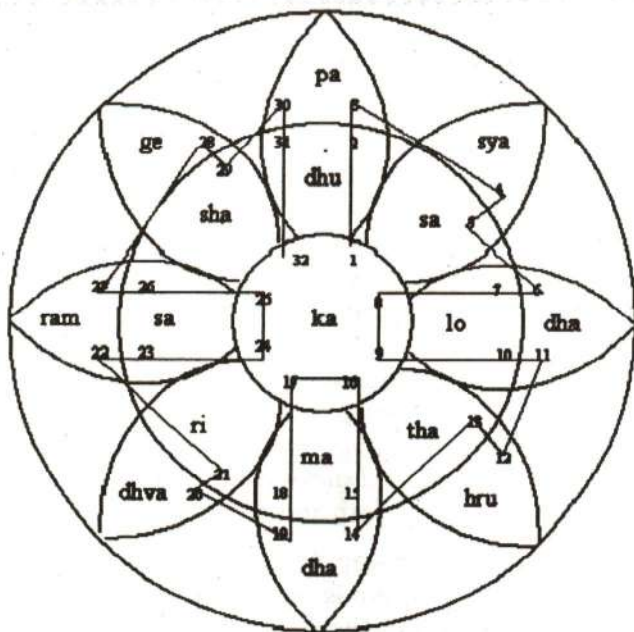
This *stotra* with over a thousand *slokas* is organized as 32 chapters called *Paddhatis*. In the Chitra Paddhati, Svami has shown his genius. He has constructed the *sloka* such that the letters in the *sloka* show a definite pattern. The letters can be fitted into diagrams and hence are called *chitra bandhas*. These *bandhas* may be drawn as *rangolis or kolams* in homes; they may also be drawn out on copper/ gold/ silver sheets; when drawn out, the *paduka saaniddhyam* is there and hence these *yantras* may be worshipped as *paduka* themselves. The particular *sloka* in the *yantra* drawn out may be repeatedly recited with *bhakti (japa)* in front of the *yantra*. The meaning of the *sloka* may also be meditated upon sitting in front of the *yantra*. These *yantras* may also be worshipped with flowers and *kumkum and turmeric*. The *yantras* may also be drawn out on cloth and purged after worship.

The *acaryas* of Andavan Asram have been advocates of this *stotra*. Paduka Sahasram is recited daily in the Asram by a group headed by Andavan Himself. Our *Acarya* has released a CD containing His discourses on Paduka Sahasram. The *acaryas* recommend that Sumangalis of the house draw out these *yantras* and worship them everyday with all piety. This is bound to bring all auspiciousness to their homes and all the surroundings as well, they say. They have suggested one *bandha* for each day of the week. We present to you one such *bandha*. All the seven *bandhas* may be obtained from the web site sadagopan.org. You could also contact us if you want more details.

Do try out the *bandhas*. The path to be followed along the diagram while reading the *sloka* has also been shown. We invoke the grace of our *acarya* and pray that all auspiciousness is bestowed on those who peruse these *bandhas* after reading our magazine.

927th sloka of Paduka Sahasram in Ashta daLa Padma Bandha (eight petalled lotus). Drawn on Wednesdays.

**kAdhupAsyasadhAlOkA kAlOdhAhruthadhAmakA
kAmadhADhvariramsAkAkAsA rangEshapAdhukA**



Thanks to sadagopan.org for the diagram

कादुपास्य सदालोका कालोदाहृतदामका ।

कामदाध्वरिरंसाकाऽकासा रङ्गेशपादुका ॥ ९२७ ॥

सत् आलोका of the form of supreme light that is कात् उपास्य meditated upon by sages who partake only water (kA atti iti kAt), काल उदाहृत दामका sporting garlands, offered to the Lord at specific times of worship, कामदा being a grantor of desires, अध्व रिरंसाका desirous of sporting along the path of the utsava, रङ्गेश पादुका such a Paduka of the King of Srirangam (Sri Ranganatha) अ का सा has a style of walking akin to Vishnu's.

Srlmath Andavan's anubhavam: Sages meditate on the Paduka as the most radiant entity and get rid of the darkness in their hearts. The Padukas have the distinction of being adorned with the flower garlands used by their Lord. They have an intense desire to carry the Lord during His activities of protecting the world. They fulfill the desires of the devotees and remove inauspicious thoughts from their minds. They have the gait and glory of their Lord. The inner meaning is that the *acaryas* (Paduka of the Lord) have the Lord under their control through intense Bhakthi yOgam and make it easy for us to have His *anugraham* through the KshaNikOpAyam of Prapatthi (that which takes a second to practice); they remove our *AjnAna Samsayam viparyams* (dangers of doubts arising from our nescience). Thanks to sadagopan.org for the anubhavam.

***Paduka Devi becomes an alchemist!
She turns ill fate to golden fate!***

परिसरविनतानां मूर्ध्नि दुर्वर्णपङ्क्तिं

परिणमयसि शौरैः पादुके त्वं सुवर्णम् ।

कुहकजनविदूरे सत्पथे लब्धवृत्तेः

क्व नु खलु विदितस्ते कोप्यसौ धातुवादः ॥५०॥

Oh Lord's Paduka ! You transform the bad fate-lines written on the head of a person, who stands bent-headed near You, into golden and good fate. You, being far off from fraudulent persons, have exhibited this skill of alchemy, How?

- Dr. V.N.Vedanta Desikan in "Sri Paduka Sahasram"

*Lovely lesson for a lovely life**By. R.Jaggannathan,**Visit his blog at : vegasethu.blogspot.com*

A Student asked the Teacher- What is Love?

The teacher said: in order to answer your question, go to the paddy field and choose the biggest paddy and come back.

But the rule is: you can go through them only once and cannot turn back to pick.

The student went to the field, goes thru first row, he saw one big paddy, but he wonders....may be there is a bigger one later. Then he saw another bigger one... but may be there is an even bigger one waiting for him. Later, when he finished more than half of the paddy field, he started to realize that the paddy is not as big as the previous one he saw, he knew he has missed the biggest one, and he regretted. So, he ended up with nothing and went back to the teacher with empty hand.

The teacher told him, this is love... you keep looking for a better one, but when later you realize, you have already missed the person.

The student asked: What is marriage then?

The teacher said: In order to answer your question, go to the corn field and choose the biggest corn and come back. But the rule is: you can go through them only once and cannot turn back to pick.

The student went to the corn field, this time he is careful not to repeat the previous mistake, when he reaches the middle of the field, he picks one medium corn that he feels satisfied with, and comes back to the teacher.

The teacher tells him, this time you have brought back a corn.... you looked for one that is just nice, and you have faith and believe this is the best one you get.... this is marriage!

Learn your Languages

Our glorious heritage in the form of writings of our forefathers and *acaryas* are in Samskrut and regional languages. Therefore it becomes mandatory to be well versed in a regional language in order to enjoy this great treasure left behind for us. In an attempt to foster learning of regional languages, *acarya* suggested that we write a couple of lines in the language everyday. In order to practice this, we present some material in the languages Telugu, Kannada and Tamil. We also present some guidelines as to how to make use of this material. We seek the grace of *acarya* in making this attempt a success. Presented in each language are songs composed by great Vaishnavite saints. For every line of the song we have presented the original script, its transliteration in English and also translation in English. We also suggest a process for learning the language:-

- Read the English translation given for one line of the song and understand the meaning of that line
- Next, read the transliteration given for that line. While reading aloud the words of the regional language you may get an insight into the meanings of the words used in the sentence.
- Also, as you read the transliteration, observe the corresponding letters in the original script.
- Now copy lines of the song in the original script onto another paper. As you write out each letter, spell it out. It is seen that by repeated writing in this manner, the script of the language is learnt. You may learn the alphabet of the language to make this process easier because if you are familiar with the letters it is easy to write them.
- If this process is done daily for some time, after a while, you will learn the song, its original script and its meaning by heart!
- Try it out! And earnestly seek the grace of the *acarya*; you will definitely succeed in learning the language.

Song composed in Telugu by Srimad Annamacharya

(Extracted from the book – The nectar ocean of Annamacharya, a TTD Publication)

పరమపైష్ణవుల భాగ్యం బిదివో
paramavaiShNavula bhAgyaM bidivO

రాగం : పూర్వీకల్యాణి తాలం : ఆది
rAgaM : pUrvikalyANi tAlaM : Adi

Pallavi

పరమపైష్ణవుల భాగ్యం బిదివో
paramavaiShNavula bhAgyaM bidivO

This is the fortune of Parama-Vaishnavas

నిరతివారలకె నే మొక్కిదను ||పరమ||
nirativAralake nE mokkedanu ||parama||

Constantly I pay my salutations to them

Carnam -1

తలచ రొకప్పుడు ధరణి భోగములు
talaca rokappudu dharaNi bhOgamulu

They don't think even once of earthly comforts

తలచ రితర మత దైవముల
talaca ritara mata daivamula

They don't think of gods of other philosophies

తలతు రొకటి హరి దాసుల దాస్యము
talatu rokaTi hari dAsula dAsyamu

But they think of being the servants of servants of Hari

తలపు మోక్షములతగులమి గాన ||పరమ||
talapu mOkShamulatagulami gAna ||parama||

Because their thoughts are towards Moksha

Carnam -2

కోరరు బ్రహ్మాది గురుతర పదములు
kOraru brahmadi gurutara padamulu

They don't desire for posts like that of Brahma and others

కోరరు మేరవుకొన సుఖము
kOraru mEravukona sukhamu

They don't even desire the pleasure of the highest kind

కోరుదురు తదియ్యకోట్ల సంగము
kOruduru tadiyyakOTla saMgamu

But they desire the company of crores of Tadeeyas (Bhagavatas)

కోరిక భక్తితో గూడిగాన ||పరమ||
kOrika bhaktitO gUDIGAna ||parama||

Because their desires are coupled with bhakti

Carnam -3

వొల్లరు కర్మము లొల్లరు పుణ్యము
vollaru karmamu lollaru puNyamu

They do not accept karmas, not even merits,

లోల్లరహంకార మొకపరియు
lollarahaMkAra mokapariyu
They do not accept arrogance even once

వుల్లమే శ్రీవేంకటోత్తము శరణని
vullamE SrIvEMkaTOttamu SaraNani
Offering their hearts in surrender to that Supreme Venkatesha

యెల్లందు దుదిపద మెక్కిరిగాన ||పరమ||
yellaMdu dudipada mekkirigAna ||parama||
They have already attained the highest post |

Song composed in Tamil by Oottukadu Subramani Iyer

మాదు మెయ్కుమ్ కண்ணే
mADu meikkum kaNNE

Pallavi

మాదు మెయ్కుమ్ కண்ணే నీబోక వేణ్డామ్ சொన్నేన్
mADu meikkum kaNNE nIpOgha vENDam sonnEn
To graze the cattle! Dear one! You must not go! I tell You so! Son!

బోక వేణ్ణుమ్ తాయే తడై சொల్లాతే నీయే
pOgha vENum tAyE taDai sollAdE nIyE
I must go Mother! May you not speak such words of dissuasion!

Caranam - 1

காச்சின பால் ரேன் கல்கண்டு சீனி தரேன்
kAccina pAl tarEn kalkaNDu chIni tarEn

I wil give You freshly boiled milk! I will give sugar and candy!

கை நிறைய வெண்ணை தரேன்
kai niraiya veNNai tarEn

I will give You handful of butter !

வெய்யிலிலே போக வேண்டாம் (மாநு...)
veyyililE pOgha vENDam (mADu...)

Do not go in the hot sun! (Don't go..., dear one!...)

காச்சின பாலும் வேண்டாம், கல்கண்டு சீனி வேண்டம்
kAccina pAlum vENDam kalkaNDu cIni vENDam

I do not want freshly boiled milk! I do not want sugar and candy!

உல்லாஸமாய் மாநு மெய்த்து
ullAsamAi mADu meittu

Having grazed the cows in merry

ஒரு நொடியில் திரும்பிடுவேன் (போக...)

oru noDiyil tirumbiduvEn (pOgha..)

I shall return in a jiffy! (may I go, mother)

Caranam - 2

யமுனா நதிக்கரையில் எப்பொழுதும் கள்வர் பயம்
yamunA nadikkaraiyil eppozhudum kaLvar bhayam

On the banks of Yamuna river, there is always a scare of thieves

கள்வர் வந்து உனை அடித்தால்
kaLvar vandu unai aDittAl

- If robbers come and bash you

கலங்கிடுவாய் கண்மணியே (மாடு...)
 kalangiDuvAi kaNmaNiyE (mADu...)
 You will be disheveled, Dear One! (Don't go..dear one!)

கள்ளனுகோர் கள்ளன் உண்டோ
 kaLLanukkOr kaLLan uNDO
 Is there a robber who robs robbers?!

கண்டதுண்டோ சொல்லும் அம்மே
 kaNDaduNDO sollum amME
 If you have seen (such a robber) please tell me Mother!

கள்வர் வந்து என்னை அடித்தால்
 kaLvar vandu ennai aDittAl
 When the robber comes to bash me,

கண்ட துண்டம் செய்திடுவேன் (போக...)
 kaNDa tuNDam sheidiDuvEn (pOgha)
 I will make a mince meat of him! (so may I go mother...)

Caranam - 3

கோவர்தன கிரியில் கோரமான ம்ருகங்கள் உண்டு
 gOvardhana giriyl ghOramAna mrugangaL uNDu
 On the hill Govardhana! Ghastly beasts are there!

கரடி புலியை கண்டால்
 karaDi puliyai kaNDAl
 If you encounter a bear or a tiger

கலங்கிடுவாய் கண்மணியே (மாடு...)
 kalangiDuvAi kaNmaNiyE (mADu...)
 You will be disheveled, Dear one! (Don't go..dear son!)

காட்டு ம்ருகங்களெல்லாம் என்னை கண்டால் ஓடி வரும்
 kATTu mrgangaLellAm ennai kaNDAl ODi varum
 The wild animals! Will come running on seeing me

கூட்டம் கூட்டமாக வந்தால்
 kUTTAm kUTTAmAga vandAl
 When they come in herds and flocks

வேட்டை ஆடி ஜெயித்திடுவேன் (போக..)
 vETTai ADi jeyithiDuvEn (mADu...)
 I will hunt them down and be victorious! (so may I go..mother)

Caranam - 4

பக்ஷமுள்ள நந்த கோபர்
 pakSamuLLA nanda gOpar
 NandGopa who is already biased, if he

பாலன் எங்கே என்று கேட்டால்
 bAlan engE enru kETTAI
 Asks me, "where is the Boy?"

என்ன பதில் சொல்லவேண்டா
 enna badil sholvEnaDA
 What reply shall I give him, Little Boy?!

என்னுடைய கண்மணியே (மாடு...)
 ennuDaiya kaNmaNiyE (mADu)
 My Dear Apple's Eye! (Do not go..dear son)

பாலருடன் வீதியிலே பந்தாடுறான் என்று சொல்லேன்
 bAlaruDan vIdiyilE pañdADurÀn endru sollEn
 Tell him, "Boy is playing ball along with his friends on the street"

தேடி என்னை வருகையிலே ஓடி வந்து நின்றிடுவேன்
 thEDi ennai varugaiyilE ODi vandu ninriDuvAn(pO.)
 Before he comes in search of me, I'll come running and be
 standing here! (so let me go...mother)

Song composed in Kannada by Purandara Dasa

ರಾಮ ನಾಮ ಪಾಯಸಕ್ಕೆ
 rAma nAma pAyasakke

Pallavi

ರಾಮ ನಾಮ ಪಾಯಸಕ್ಕೆ ಕೃಷ್ಣ ನಾಮ ಸಕ್ಕರೆ
 rAma nAma pAyasakke kRuShNa nAma sakkare
 To the porridge that is Rama-Nama add sugar that is Krishna-Nama

ವಿಠಲ ನಾಮ ತುಪ್ಪವ ಕಲಸಿ ಬಾಯ ಚಪ್ಪರಿಸಿರೋ
 viThala nAma tuppava kalasi bAya capparisirO
 Mix the ghee that is Vittala-Nama and smack your lips.

Caranam - 1

ಒಮ್ಮಾನ ಗೋದಿಯ ತಂದು ಮೈರಾಗ್ಯ ಕಲ್ಲಲಿ ಬೀಸಿ
 ommAna gOdiya taMdu vairAgya kallali bIsi
 Obtain pride as wheat and grind it in the stone of dispassion

ಸುಮ್ಮಾನೆ ಸಜ್ಜಿಗೆ ತೆಗೆದು ಕಮ್ಮನೆ ಶಾವಿಗೆ ಹೊಸೆದ
 summAne sajjige tegedu kammane shAvice hosesu
 Make a batter of the compliant mind and squeeze out noodles
 with pride!

Caranam - 2

ಹೃದಯವೆಂಬೊ ಮಡಿಕೆಯಲ್ಲಿ ಭಾವವೆಂಬೊ ಎಸರನಿಟ್ಟು
hRudayaveMbo maDikeyalli bhAvaveMbo esaraniTTu

Into heart the pot, place your devotional emotions as the broth and then

ಬುದ್ಧಿ ಇಂದ ಪಾಕಮಾಡಿ ಹರಿವಾಣಕೆ ಬಡಿಸಿಕೊಂಡು
buddhi iMda pAkamADi harivANake baDisikoMDu
sauter it with intellect, and serve it onto a platter

Caranam - 3

ಆನಂದ ಆನಂದವೆಂಬೊ ತೇಗು ಬಂದೀತು ಕಂಡೀರೋ
AnaMda AnaMdaveMbo tEgu baMdItu kaMDIrO

Oh! What a joy! Did you beckon the burp of the form of Bliss!

ಆನಂದ ಮೂರುತಿ ನಮ್ಮ ಪುರಂದರ ವಿಠಲನ ನೆನೆಯೀರೋ
AnaMda mUruti namma puraMdara viThalana neneyIrO
Meditate on the Bliss personified, our own Purandara Vittala!

With best compliments from

Sri. Anantharangachar Raghu

& Smt. Soumya Raghu

Vijaynagar, Bangalore

*As a loving service done to
please the Almighty*

Inspiring Annamayya worships his Acarya

Kneeling down before the great Yati Annamayya requested him with all humility "O Acarya, It is my desire to perform your Pada-Pooja and partake Sri-Pada Teertha before I leave. Pray grant me this honor". Worshipping the feet of Adi Van Satagopa Swami with his own hands, Annamayya offered flowers and sang his praises.

*"Behold! He is easily approachable by all!
Hari is the constant companion of this Sage.
He is golden pathway to final destination
He is the sole personification of purity*

*To Viraja, he is the boat!
He is the brilliant lamp that provides effulgence to the world.
He is the raft to cross the ocean of samsara.*

*The Lord of Srirangam, Lord Varada of Kanchi
Lord Narasimha of Ahobilam — these being His supreme goal
Here he is, Sri Satakopa Muni!"*

Having washed the feet of the great Yati, Annamayya partook it as Sripada Teertham. Taking leave of his beloved Acarya, he said, "O Acarya! Forgive me for any sins that I might have committed knowingly or unknowingly. Serving your feet is my only goal!"

*-Excerpts from the book
"Nectar Ocean of Annamacharya"*

AdaikalaPattu of Svami Desikan

Translation By Dr. Gopala Rangarajan

ṭpatti mudalām avarṛil paḍi enakku kkūḍāmal*
 ettiṣaiyum uzanṛōḍi* ilaittuwizum kāgam pōl*
 muttitaru nagarēzil* mukkiyamām kaccitanil*
 attigiri arulālarkku* adaikkalam nān pugundēnē (1)*

Having got no solace in the path of devotion etc I seek refuge in the Merciful One at Attikiri (Hastigiri) in Kacci which is prominent among the seven cities which confer liberation, like the crow which flew in all directions and finally fell at the feet of Lord Rāma out of sheer fatigue.

śaḍaimuḍiyan caturmuganenṛu ivarmudalām taramellām*
 aḍaiya vinaippayanāgi* azinduviḍum paḍi kaṇḍu*
 kaḍi malarāl piriyāda* kaccinagar attigiri*
 iḍamuḍaiya arulālar* inaiyaḍigaḷ aḍaindēnē (2)*

Since the glory of Siva, Brahma and other deities are due to their karmas and end when those karmas are destroyed, I sought refuge at the feet of the Lord of Attigiri in the city of Kacci, who does not part from Lakshmi, who dwells in the fragrant lotus.

tandiraṅgaḷ vērinṛi ttamadu vazi aziyādu*
 mandiraṅgaḷ tammālum* marṛumuḷḷa uraiyālum*
 andaram kaṇḍaḍipaṇiwār* anaiyarkkum arulpurium*
 śindura verpiraiyavanār* śīlam alladaṛiyēnē (3)*

Upon those who discriminate between the path of devotion and that of surrender and, without taking recourse to the path of devotion, not swerving from the path (of surrender) prescribed

by scriptures, offer worship at His feet, the Lord of the red hill (Hasthigiri) bestows his grace. I do not know of any other path other than His.

kāgam irākkadan mannar kādali kattirabandu**
nāgam aran ayan mudalā nāganagarār tamakkum**
pōgamuyar viḍupeṛa pponnarul śeydamai kaṇḍu**
nāgamalai nāyaganār nallaḍi ppōḍaḍaīndēnē (4)*

I found that the Lord of Nakamalai (Hastigiri) bestowed his grace upon a crow, a demon king, the sweetheart of the Paandvas viz. Draupadi and Kattirapantu*, the king of elephants" Gajendra as also of serpents Kaaliya, Siva and all other celestial beings so that they attained liberation, I sought refuge at His feet.

ugakkum avai ugandu ugavāvanaittum ozindu* uṛavuguṇam-*
miga ttuṇivu peṛavuṇarndu viyan kāvalena varittu**
śagattil oru pugalillā ttavam aṛiyēn maḍiṭkacci**
nagar kkaruṇai nādanai nallaḍaikkalamāy aḍaīndēnē (5)*

I, who have no other refuge in this world, desired all that He likes and desisted from everything that He does not like, developed the greatest confidence in Him, realised the relationship between living beings and Him and chose Him as my protector. Thus I sought refuge in Him who is the Lord of the city of Kacci which is encircled by a rampart wall.

aḷavudaiyār aḍaīndārkkum adan uraiyē koṇḍavarkkum**
vaḷavurai tandavan arulē manniya māḍavattōrkkum**
kaḷavozivār emarenna iśaīndavarkkum kāvalarām**
tuḷava muḍi arul varadar tuvakkilenai vaittēnē (6)*

I established myself in the care of Lord Varada who wears the Tulasi on his head, who is the protector of the following four categories of persons: 1. those who are clear about the doctrine of surrender and hence sought refuge in Him; 2. those who simply utter the words of surrender and are confident of being taken care of by Him; 3. those who follow the injunction of their preceptors and 4. those who are devoted to His devotees.

umadaḍiḡaḷ aḍaigirēn enṟu oru kāl uraittavarai**

amaiyumini enbavar pōl aṇjalena kkaram vaittu**

tamadanaittum avar tamakku vazangiyum tām miga viḷaṅgum**

amaiṇuḍaiya aruḷāḷar aḍiyiṇaiyai aḍaindēnē (7)*

I have sought refuge at the feet of the Merciful One who shows His hand in a gesture of protection to any one who declares that he seeks refuge in Him, as if to say that that declaration alone would suffice and who gives His entire wealth to such persons but still shines with glory.

tiṇmai kuraiyāmaikkum niraigaikkum tivinaiyāl**

uṇmai maṟavāmaikkum uḷamadiyil ugakkaikkum**

taṇmai kaziyaṁmaikkum tarikkaikkum taṇigaikkum**

vaṇmaiṇuḍai aruḷāḷar vāśagaṅgaḷ maṟavēnē (8)*

I shall not forget the words of the All Merciful One in order that I might be steadfast, be full with true knowledge, to not lose the true perception because of my sins, to rejoice in the wisdom given by you, to remain modest, and to await the time of my salvation without getting immersed in the distress of this world.

śurudi ninaivivaiaiyarīyum tuṇivudaiyār tūmozigaḷ**

paridimadi āśiriyar pāśuram śēṇdarukkaṇaṅgaḷ**

karudiyoru teḷivāḷāl kalakkam aṟuttattigiri**

paridimadi nayanamuḍai pparaman aḍi paṇindēnē (9)*

I offer worship at the feet of the Lord of Attikiri, who has the sun and the moon as His eyes, by destroying ignorance with the sword of perception which came out of the sacred *shrutis* and *smritis* which are enshrined in the hymns of the *azhvars* and in those of my preceptors and after careful study of the scriptures.

tirumagaḷum tiruvaḍivum tiruvaruḷum tellarivum**
arumai ilāmaiyum uṇavum aḷappariya vaḍiyaraṣum**
karumam azippaḷippamaippum kalakkam ilā vagaininṛa**
aruḷ varadar nilai ilakkil ambena nān amizndēnē (10)*

I was directed myself like an arrow at the target of Lord Varada who stands without any change in the functions of creation, protection, destruction and in His companionship with Lakshmi, the splendour of His form, in His grace, in His omniscience, in His simplicity towards devotees and in His relationship to all things and the immeasurable suzerainty of His feet.

tāru payan vēṇillā aḍiyavargaḷ anaiivarkkum**
ārum adan payanum ivai orugāḷum palagāḷum**
āru payan enavē kaṇḍu aruḷāḷar aḍiyiṇaimēl**
kūṛiya narguṇa uraiḡal ivai pattum kōḍilavē (11)*

These ten verses - sung in praise of the Merciful One in the conviction that these have to be enjoyed by His devotees who have no other goal except surrendering themselves to Him and do not have any other fruit in life apart from such a surrender and who know that it is their only way and end - are flawless.

Thanks to prapatti.com for transliterations of pasurams

* Ksatabandhu was born in a royal family. But he was addicted to sins. His father could no longer tolerate his behavior and banished him from his kingdom. He was sent to the forests. But even there, his behavior did not change. Once, a saint was passing through the forest. He felt thirsty and reached a pond to quench his thirst. But before reaching the pond, he got stuck in a quicksand. He started sinking. Still he had the faith that the Lord would surely bail him out of the situation. Incidentally Ksatabandhu was passing by that way. That's the Lord's Mercy. The Lord can even appear in the form of a sinner to bail his devotee out of any situation. Seeing the saint stuck in the quicksand, Ksatabandhu felt that he should help the saint. He helped the saint to come out. The saint blessed Ksatabandhu. The saint said, "You seem to be a good person. Why don't you chant Govinda – the Lord's Name?" Hearing this Ksatabandhu started laughing. He said, "There is no sin under the sun which I have not committed." The saint said that in future he could put an end to his sins. Ksatabandhu refused. He said, for him, committing sins had become a habit. Without committing sins, he could not eat or sleep properly. In a nutshell, he could not live without committing sins. The saint said, "In future when you commit sins, chant Govinda." Saying this he left.

Ksatabandhu felt happy. This was the first time someone respected him and gave him words of wisdom. But still he felt, "With what expectation, the saint asked me to chant GOVINDA? What is the use of chanting GOVINDA? What will I get by chanting GOVINDA?" This was his continuous thinking. He committed sins by chanting Govinda. It was not out of faith, he chanted the Lord's Name. Just for fun, he used to chant. But as discussed in the previous issue, the Name started yielding benefits. After a point of time, his inclination to commit sins reduced. In no time, he gave up his sins. (reproduced from Yuva Vedha)

* 'Nàga' means 'elephant' and also 'serpent'.

Quiz on Guru Parampara of Poundarikapuram Asram

1. Which *acarya* is famous as Paravakottai Andavan?
2. What was the *purvasramam* name of Paravakottai Andavan?
3. When did Paravakottai Andavan take on the ascetic order?
4. On which day does the *tirunakshtram* of Periya Andavan fall?
5. What are the other names of Periya Andavan?
6. Which *acarya* succeeds Periya Andavan in the GuruParampara?
7. Which *acarya* precedes Periya Andavan in the GuruParampara?
8. At what age did Periya Andavan take to the ascetic order?
9. Who was known as Abhinava Vasista for his exemplary conduct?
10. Which three *munis* are referred to in the *taniyan* of Paravakottai Andavan?

Answers

1. Srimad Gopala Desika Mahadesikan,
2. Sri Rajagopalan
3. February 20th 1982, Month of Masi, Pradasi titi, at the age of 60 yrs.
4. Month of Masi and Pushya nakshtram.
5. Sri Srinivasa Mahadesikan and Vattaswami
6. Srimad Narayana Mahadesikan, Purattasi tiruvadurai.
7. Tiruturupundi Andavan or Sri Srinivasa Ramanuja Mahadesikan
8. At the very early age of 30.
9. Srimad Paravakottai Andavan in His student days.
10. Sri Srinivasa Mahadesikan - Poundarikapuram Andavan who performed SamaSanyasam and Bharyasam for Him. Sri Srinivasa Mahadesikan - Vennatrunkarai Andavan who presented Him the ascetic robes and Abhinava Ranganatha of Parakala Mutt under whom Acarya performed Vedanta kalakshepa

The Path of Saadhana - Spiritual Practice

(Excerpts from a Tele-Lecture given by Dr.N.S.AnanthaRangaChar)

From time immemorial wise men having realised the emptiness in material gains, have made ardent enquiries into the eternal truths of life. The Kathopanishad, enshrines one such enquiry made by a young spiritual aspirant Nachiketas. The story goes as ..Having landed at the doorstep of Yama, Nachiketas waited there for three days without food, since Yama was away. On his return, Yama impressed by the boy's devotion, offers him three boons and a lot of earthly benefits. But, Nachiketas refuses the gifts, saying that they are evanescent and that they please only the sense organs. "Let the chariots, dance, music lessons etc. be yours alone, I want to be instructed in the knowledge of the *aatman* and that alone. Man should not be satisfied with the accumulation of material wealth alone, since they exist only as long as you are the Lord" says Nachikethas. On being thus requested by Nachiketas, Yama proceeded to answer his enquiries into the eternal truths of life. Badarayana describes in the Bramhasutras that three questions are asked and answers are furnished in the Kathopnishad, as त्रयाणाम् एवम् उपन्यासः प्रश्नश्च These questions are about *Saadhaka* -The spiritual aspirant, *Saadhya*- The goal and *Saadhana*- Spiritual practices for attaining the goal. What follows is a description of *Saadhana* - the essential steps in the path of spiritual practice.

For one to become a spiritual aspirant it is very necessary to realise that everything in this world is displeasing and not in anyway helpful to him. जन्म , मृत्यु, व्याधि, जरा, दुःखं Birth, death, old age, sorrow and diseases are defects found in this world. Shankara says, शरीर पञ्जर अध्यक्षः, कः तितिक्षेत बन्धनं this *aatma* is

imprisoned in the cage of the body and ought not to continue to be in the same state. If one gains this knowledge, who is going to tolerate this bondage?" On identifying oneself with the body rather than the soul, one suffers all the torments of this material world. Only on detaching and disassociating oneself from the body and its journey in this material world, one is freed from the bondages of this sorrowful world. There is no possibility of a genuine and effective turn in this life without a breach with the nearest world or without the discovery of the misery and vanity of this world. This world must displease man not only at certain points but in its entirety. This is pointed out in the Upanishad, which says परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदं आयात् Gains made by karma are all evanescent and are bound to get lost soon. They cannot satisfy man for all times to come and when he gets disgusted with all material gains, *nirveda* or metaphysical agony sets in; this is essential for making one a true aspirant after real knowledge.

Shankara says इह अमुत्र फल भोग विराग. In this world, and in the other world, have no desire for gaining the objects of enjoyment." A person cannot have peace of mind or free oneself from sorrow or suffering without knowing the *aatman*. The material gains are very little when compared to the bliss gained by the knowledge of the *aatman*. They are like sufferings in the hell. Swami Desika in his *Rahsyatrasa* says - There are seven defects present in the material gains of this world. They are अल्पत्व - Worldly prosperity is little, अस्थिरत्व Material gains are evanescent and some may even disappear by the time you get them fully दुःख मूलत्व they are caused by sorrow दुःख मिश्रत्व they come mixed with sorrow दुःख उदकर्त्तव्य they lead to sorrow विपरीत अभिमानित्व they create perverse knowledge of the factors

in this world and they are स्वाभाविक आनन्द विरुद्धत्व opposed to the experience of the innate happiness or bliss of the aatman.

On account of *viveka* or discrimination, one gets to know what is of real value and what is unreal, what is of no value, little, little more value and the most valuable thing; the hollowness of the material gains for which he has been striving so hard and so long leads to *nirveda* or metaphysical agony; this *nirveda* leads to *virakthi* or dispassion, and then he gives up all things of less value.

In the Kathopanishad, Yama describing the unwise person who is deluded by wealth, tells Nachiketas thus न साम्परायः प्रति भाति बालं प्रमाद्यन्तं वित्त मोहेन मूढम् the other world is not known by the unenlightened, because he is deluded on account of his desire for wealth. One who thinks that earthly prosperity is everything in life अयम् लोकः न परः इति मानी he thinks that this is the only world and there is no other world. Hence, पुनः पुनः वशं आपद्यते मे he falls under my sway again and again. Thus, it is in a very adverse situation that a man is put into this world on account of his past actions. पराञ्चिखानि व्यतृणत् स्वयम्भूः तस्मात् पराङ् पश्यति न अन्तरात्मन् A person is going to see only outward because the sense organs are made outward कश्चित् धीरः प्रत्यक् आत्मानं ऐक्षत. He is a wise man who turns inward and realises the aatman who is within himself. विद्यां च अविद्यां च यः तत् वेद उभयम् सह *avidhya* means karma; one who combines karma and knowledge as the main and subsidiary अविद्यया मृत्युं तीर्त्वा विद्यया अमृतम् अश्नुते is going to wear out the results of the past *karmas* by *karma yoga* and by *vidya* or

meditation upon the aatman, he is going to attain immortality. मर्त्यं वा इदम् शरीरं This body is mortal. Lying inside this body is the immortal principle. One has to realize that the eternal principle is in the mortal body; when this discrimination - of body and aatman(soul) dawns on him, he will be yearning for the bliss of self experience and god- experience.

The Geetha says काम एषः क्रोध एषः रजो गुण समुद्भवः महाशनः महापाप्मा विद्भिर् एनं इह वैरिणं The arch enemies of mankind are two viz. are kaama(desire) and krodha(anger). Whatever a person tries to do, these two factors are going to overboard him; they are the raaga(passionate love) and dwesha(hatred); they are meant for satisfying the needs of the sense organs and one should be careful and not be ruled over by these. In Geetha, a problem is posed प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति? All these go by the ways of their nature, what can restraint do? Prakriti is described as the reminiscent impressions of the most powerful karmas of the past प्रभलतर प्राचीन कर्म वासना All these beings are going their own ways despite restrictions, restraints and teachings. Nobody can deny that man is acting, speaking and thinking only account of the reminiscent impressions made on his mind and on account of the past actions that he did, yet he has to get rid of this influence and make a stout effort to overcome the effects of the external world and the internal mind which is the storehouse of infinite reminiscent impressions. Shankara points out ईश्वरस्य महापि निग्रहः किं करिष्यति even if Lord comes and asks us not to do, we cannot change; our impressions are so powerful that we go on doing as per our will. Ramanuja says शास्त्रस्य महापि निग्रहः किं करिष्यति What restraint can shashtras have on man ? After all shashtra is Lord's command and even His command may not be carried out on

account of our karma's influence. Then, is there no salvation for man? If that question is asked, Lord Krishna says इन्द्रियस्यार्थे राग द्वेषौ व्यवस्थितौ They (*raaga and dwesha*) are here ordained to lead him for satisfying his sense organs; तयोः न वशं आगच्छेत्, तौ ह्यस्य परिपन्थिनौ *raaga and dwesha* are his enemies he should not be controlled by them. In essence, a person has to make a stout effort if he has to save himself; even god cannot help us; only we have to save ourselves and we have to make a stout effort to oppose the forces of *raaga and dwesha*; an attempt is to be made by every individual to see that these two are controlled and they are put down; it is not possible to eradicate completely the effects of the *gunas*; we can only sublimate them; sublimation of these *gunas* are most important and everyone should be aware of their awfulness. A spiritual aspirant will be able to do his own spiritual discipline and he will be able to gain his goal according to his effort.

Aatman is different and distinct from the body, the sense organs, the vital airs, the mind and the intellect. It is of blissful nature. It is of the nature of consciousness and is ever blissful, never tainted by the defects of the body and other things. स्वतः सुखी that is the blissful state of the aatman. देहात्म भ्रम the illusion that body itself is the aatman is dispelled when one gets *viveka* as प्रकृति-आत्मा-भ्रान्ति गळति चित्-अचित्-लक्षण धिया . When man understands what is chit and what is achit, he discards the illusion of the aatman and the body. This *viveka* leads to *nirvedha*. *Nirvedha* or dejection leads to *virakthi*. *Virakti* leads one to discard actions that bind oneself to this world - the *kaamyas karmas*. And when he thinks of *Prarabdha karma* i.e. the results of actions that he has done in the past, and have commenced to yield results now and when he thinks of *karmas* that he performs now and are going to yield results

in future, he gets *bhiti* or fear. This great fear is the motivator for giving up all prohibited karmas and practicing the spiritual path. The Geetha points out the cardinal virtues to be developed to gain spiritual wisdom.

अमानित्वम् अदम्भित्वम् अहिंसा शान्तिः आर्जवं ।

आचार्योपासनं शौचं स्थैर्यं-आत्म-विनिग्रहः ॥

amanithvam : one should be free from egoism, *adhambithvam* : one should not do things for show, *ahimsa* : not injuring anybody either by words or thought or action, *shanthi* : forbearance, *aarjva* : straight forwardness, *aacharyopasana* : worship of preceptor who initiates the student into supreme knowledge of *aatman*, *shoucha* : purity of mind, body and action, *sthyra* : steadfastness in achieving the goal by following spiritual practices, *aatma vinigraha* : control of the mind, *indriya-artheshu-viragyam* : dispassion regarding objects of senses, *anahankar eva cha* : without having any pride whatsoever. Shankara describes them as शम दम आदि साधना सम्पत्

Seek your Acharya - the savior

The Mundakopanishad says

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदं आयात् नास्ति अकृतः कृतेन ।
तत् विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठं ॥

“Even a person of great knowledge who can himself understand the scriptures, has to go to a teacher for gaining Vedantic wisdom. Without approaching a qualified teacher who has divine experience- *shrothriyam brahmhanishtam*.- one cannot gain this knowledge. **Acharya-prapti** or approaching a preceptor for learning the truths in the scriptures is an essential factor for a spiritual aspirant. Getting instructions from him and understanding the teachings enshrined in the

scriptures is important. How can one get an aacharya? When does one get an aacharya? Six factors contribute towards getting an aacharya. Swami Desika in Rahasyatrayasara says

ईश्वरस्य च सौहार्दं यदृच्छा-सुकृतं तथा विष्णोः कटाक्षमद्वेषं
आभिमुख्यं च सात्विकैः सम्भाषणं षडेतानि ह्याचार्य-प्राप्तिहेतवः ।

Iswarasya cha souhardam : good will of the Lord,
yedrucha sukrutam thatha : some good deed done knowingly
or unknowingly, *Vishnoh kataksham* : favorable glances of the
Lord, *Adhvesham* : non-hatred of the Lord, *Aabimukyam cha* :
Having a inclination for the Lord, *Saatvikaihi sambhashanam* :
talk with *satvik*, good natured people.

Aacharya seva is one of the most important factors that has to be noted in the spiritual path. He must approach the preceptor and understand the secret meanings in the Vedanta. When the study of the scriptures is taken up, *shravana* or listening to the truths that are expounded by the masters as enshrined in the shashtras- the great texts, are to be understood with the help of the aacharya. *Manana* : to make oneself sure of these things by arguing with oneself about what has been taught by the scriptures and expounded by the teacher and visionary. One has to make oneself sure of those truths. *Nidhidhyasana* or thinking over constantly about the truths expounded by the teacher and imbibing those teachings thus becoming a true spiritual aspirant after gaining the right knowledge. Next he has to practice these teachings. Student is likely to err; he has to be corrected by the vigilant teacher.

Conclusion

Thus, man has to emancipate himself from worldly things; when the soul gets right into the foundation of all things. Then, the world loses its power over the man. The

whole kingdom with evanescent values goes to the bottom. All the excited affections that are caused by the world are expelled and life becomes a still and holy calm. Each religion has formulated unique values of life from its environment; the environment takes the question and the religion undertakes the answer; every religion has this presupposition- a strong feeling of transitoriness and non-reality of the nearest world at hand and therefore a man has to get himself equipped with this preliminary factors and shape himself into a spiritual aspirant. Most of the religions have emphasised on the fact that a person should gain that eternal peace of mind.

शमार्थं सर्वं शास्त्राणि विहितानि मनीषिभिः ।

स एव सर्वं शास्त्रज्ञः यस्य शान्तं मनस् सदा ॥

All shashtas are having the one goal of making a person happy by gaining peace of mind, tranquility of the mind and equipoise of the mind; **he alone is a knower who has got that peace of mind**. Every religion has prescribed certain discipline to gain this in life; when we realise the truths that have been taught in each system as they have been propounded and practiced, the result is here to see : the bliss and peaceful nature of the mind. The mind is the link between the *aatman* and the external world and when the mind is made peaceful, then the *aatman* will be in a blissful state and that is the object of every religion. To gain this, different disciplines are here ordained viz. *karma*, *gnana* and *bhakti*. Karma yoga is prescribed in Ishavasyopanishad, Bhakti is prescribed in Kenopaishad and Gnana in Bruhadaranyaka, Chandgoya and other Upanishads. Sri Shaṅkara says, "Masters out of great compassion have taught all these so that humanity can save itself from the disaster that it is going to face".

Thank You

INVITATION

Friday April 8th 2011,



*the 91st tirunakshatra
of H.H.Paravakottai Andavan,
the current pontiff of Poundarikapuram
Ashramam will be celebrated in
a very grand manner
at the ashramam premises.*

*All disciples and well wishers
of the ashramam are most welcome to
attend the function
and obtain the grace of Acarya*

With Best Compliments From



**Sri. V. Govindarajan
& Smt. Kamala Govindarajan**
Hosur.
Ph. 09840931787

*Submitted with respectful pranamams at the
Lotus Feet of H.H.Paravakaottai Andavan on
the auspicious occasion of the 91st
tirunakshatram celebrations of Acarya*